بسم الله الرحمن الرحيم

(THE ROLE OF THE MASJID)

[NEXT CHAPTER 6]

WHAT IS MUSTAHAB IN THE MASJID

-Mustahab means recommended

1) To say a dua when entering

It was narrated that Fatimah the daughter of the Messenger of Allah said: "Whenever the Messenger of Allah entered the mosque he would say:

بِسْمِ اللهِ ، وَالسَّلاَمُ عَلَى رَسُولِ اللهِ ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي , وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

'Bismillah, was-salamu 'ala Rasulillah, Allahummagh-firli dhunubi waftah li abwaba rahmatika.

(In the Name of Allah, and peace be upon the Messenger of Allah. O Allah, forgive me my sins and open to me the gates of Your Mercy).

When he left he would say:

بِسْمِ اللهِ ، وَالسَّلاَمُ عَلَى رَسُولِ اللهِ ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي ، وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ

'Bismillah, was-salamu 'ala Rasulillah, Allahummagh-firli dhunubi waftah li abwaba fadlika. (In the Name of Allah, and peace be upon the Messenger of Allah. O Allah, forgive me my sins and open to me the gates of Your Bounty).'" [Sunan Ibn Majah (1/493) No. 771, Musnad Ahmad (6/282) No. 26459 and Sunan Tirmidhi (2/127) No. 314]

Mustahab 2.
- To Enter the Masjid with the Right foot
- It is Makroo to enter the Masjid with the left foot

Mustahab 3.
-To make Two Rakah after entering

Abu Qatadah (RA) reported: The Messenger of Allah (صلى الله عليه وسلم) said, "When anyone of you enters the mosque, he should

perform two Rak'ah (of voluntary prayer) before sitting." [Al-Bukhari (444) and Muslim (714)]

- There is no sunnah before Salatul Jum'uah
- The purpose of the two rakah is to GREET THE MASJID

- Mustahab #4. TO ARRIVE EARLY FOR SALATUL JUM'UAH, AND SIT AND WAIT FOR

<u>THE IMAAM TO START</u>

- Mustahab #5. TO HAVE WUDU WHEN YOU ENTER THE MASJID

- Mustahab #6. READ SURAH KAHF WHEN WAITING FOR THE IMAAM
(for Friday Kutbah) - i.e. Surah 18

Abu Darda' reported Allah's Apostle (صلى الله عليه وسلم) as saying: If anyone learns by heart the first ten verses of the Surah Al-Kahf, he will be protected from the Dajjal. [Sahih Muslim, Book 4, Hadith #1766]

- Surah Waakia saves you from Poverty
- Surah Mulk saves you from?
- Surah Kahf saves you from Dajjal

Ibn Abbas (RA) reported that one of the companions of the Prophet (صلى الله عليه وسلم) pitched a tent on a grave. He did not know that there was grave. It was the grave of human beings, who recited surah al-Mulk (#67) to the end of it. He came to the Prophet (صلى الله عليه وسلم) and said, "O Messenger of Allah (صلى الله عليه وسلم), I pitched my tent over a grave without knowing that it was a grave. The man inside recited surah al-Mulk to its end." The Prophet (صلى الله عليه وسلم) said, "It is the rescuer. It rescues from punishment of the grave." (Tirmidhi 2899)

Abdullah ibn Mas'ud reported that the Prophet (صلى الله عليه وسلم) said, 'Whoever recites surah al Waqiah at night would never encounter poverty' [Ibn as-Sunni 620, Bayhaqi]

- Mulk Saves you from Punishment from the Grave
- Mustahab #7. MOVE DIRT OUT OF THE WAY
- Mustahab #8. SPEAK WITH A SOFT VOICE
- Mustahab #9. LEAVE WITH THE LEFT FOOT AND SAY THE DUA

...When he left he would say:
بِسْمِ اللهِ ، وَالسَّلاَمُ عَلَى رَسُولِ اللهِ ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي ، وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ

'Bismillah, was-salamu 'ala Rasulillah, Allahummagh-firli dhunubi waftah li abwaba fadlika.
(In the Name of Allah, and peace be upon the Messenger of Allah. O Allah, forgive me my sins and open to me the gates of Your Bounty).'"

[Sunan Ibn Majah (1/493) No. 771, Musnad Ahmad (6/282) No. 26459 and Sunan Tirmidhi (2/127) No. 314]

NEXT CHAPTER: (THE HARAAM THINGS OF THE MASJID)

- 1. IT IS HARAAM TO SPIT IN THE MASJID
- NO FORM of spitting is permitted in the masjid

وعن أنس - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم: «إذا كان أحدكم في الصلاة فإنه يناجي ربه، فلا يبزقن بين يديه ولا عن يمينه، ولكن عن شماله تحت قدمه». متفق عليه. وفي رواية: «أو تحت قدمه».

257. Narrated Anas (RAA): Allah's Messenger (صلى الله عليه وسلم) said, "Whenever any of you is engaged in prayer, he must realize that he is having an intimate conversation with His Lord. So, he should not spit in front of him nor toward his right side. But (he may spit, if needs) to his left, and under his foot." [Agreed upon. In a different version]

2. IT IS HARAAM TO PREVENT STUDY CIRCLES IN THE MASJID

- The only time you're allowed to stop the study circle is if the person is of a stray sect
- e.g. a berailvi, shia, etc
- Saudi salafis (... who conspired with USA to kill Anwar Awlaki and his 16 year old son)
- I personally wasn't shocked... because I exposed the s. salafis a decade ago
- As far as they were concerned, Anwar Awlaki was a 'khawaarij'
- I often get links about the s. salafis... and all they do is VALIDATE what I used to say about them long ago!
- also Sufis
- You can't pray behind Sufis, S. Salafis, Brelvis, and Shia
- Nobody hates Muslims like these four sects!

3. TO HAVE INTERCOURSE IN A MASJID

And do not have sexual relations with them (your wives) while you are in I'tikāf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques..... (Al-Baqarah 2:187)

وعنه قال: قال رسول الله - صلى الله عليه وسلم: «من سمع رجلا ينشد ضالة في المسجد فليقل: لا ردها الله عليك، فإن المساجد لم تبن لهذا». رواه مسلم

268. Narrated Abu Hurairah (RAA): The Prophet (صلى الله عليه وسلم) said, "If you hear a man announcing in the mosque, about something which he has lost, he should say to him: 'May Allah not return it to you, for mosques are not built for that reason." [Related by Muslim.]

- Masjid was not built for intimacy with your wife

4. TO SIT IN THE MASJID WHEN YOU ARE IN A STATE OF JANABAH

- [NOT A PROBLEM SHAIKH ! TAKE YOUR TIME]

5. TO LITTER THE MASJID

عن عائشة - رضي الله عنها - قالت: أمر رسول الله - صلى الله عليه وسلم - ببناء المساجد في الدور، وأن تنظف، وتطيب. رواه أحمد، وأبو داود، والترمذي، وصحح إرساله.

263. Narrated 'A'ishah (RAA): 'The Messenger of Allah (صلى الله عليه وسلم) ordered that mosques be built in residential areas and that they should be kept clean and be perfumed.' [Related by Ahmad and Abu Dawud and At-Tirmidhi]

6. TO TAKE BAD SMELLS TO THE MASJIDS

Jabir (RA) said: The Prophet (صلى الله عليه وسلم) said, "He who has eaten garlic or onion should keep away from us or our mosques." [Al-Bukhari (855) and Muslim (564)]

The narration in Muslim is: "He who has eaten onion or garlic or leek should not approach our mosque, because the angels are also offended by the strong smells) that offend the children of Adam."

- Angels are offended by bad smells, e.g. the after affects of eating Onion, Garlic, Curry, etc

Shaykh al-Islam Ibn Taymiyah in al-Fataawa al-Kubra (5/307): It is obligatory to do ghusl on Fridays for one who is sweaty or has an odor that may offend others. End quote.

- Some people naturally can't help giving off more odor than others, so Ibn Taymiyyah addressed this problem

7. TO RAISE YOUR VOICE, AND INTERRUPT PEOPLE WHO ARE PRAYING

- By doing so, you'll take away people's Kushu

8. BUYING AND SELLING IN THE MASJID

It is not permissible to buy or sell in the mosque, whether that involves books or anything else, even if the proceeds are to benefit orphans etc. But there is nothing wrong with putting them in a special box and writing the prices on them, and putting a money-box with it so that whoever wants a copy can put the money in the money-box and take a copy, without any bargaining, haggling, offering or acceptance. And Allaah knows best.

Al-Fataawa al-Jibreeniyyah fi'l-A'maal al-Da'wiyyah li Fadeelat al-Shaykh 'Abd-Allaah ibn Jibreen, p. 32

9. TO PREVENT WOMEN FROM THE MASJID

Narrated By Salim bin 'Abdullah: My father said, "The Prophet (صلى الله عليه وسلم) said, 'If the wife of any one of you asks permission (to go to the mosque) do not forbid her." [Al-Bukhari (5238) and Muslim (442)]

- The only time you CAN do so, is if she does not observe proper hijaab

10. TO PREVENT KIDS FROM THE MASJID

Should children be stopped from coming to the mosque with their mothers for Taraaweeh, because they cause too much trouble and disruption? I asked Shaykh 'Abd al-'Azeez ibn Baaz (may Allaah have mercy on him) this question, and he replied:

They should be allowed to come as it says in the ahaadeeth: “What is good for the earlier generation is good for the later generation.” And Allaah knows best.

- When Prophet (صلى الله عليه وسلم) used to go down in Sajda, Hassan & Hussein used to crawl on his back

- Good memories of the masjid will facilitate kids to grow up LOVING the Deen
- Unlike many masjids nowadays where you get eyeballed by miserable, depressed looking men
- The first SEVEN years in a life of the child is VERY important

11. IT IS HARAAM TO FIGHT IN THE MASJID

e.g. there was an Eid gathering in Philadelphia
- and two women married to the SAME man engaged in a FIST FIGHT!
- Although this incident took place in an outdoor park.. it still haraam

12. IT IS HARAAM TO PRACTICE HUDOOD IN THE MASJID

وعن حكيم بن حزام قال: قال رسول الله - صلى الله عليه وسلم: «لا تقام الحدود في المساجد، ولا يستقاد فيها». رواه أحمد، وأبو داود بسند ضعيف

270. Narrated Hakim bin Hizam (RAA): The Prophet (صلى الله عليه وسلم) said, "Prescribed legal punishment (Hudud) are not to be carried out in a mosques, nor should retaliation be taken in them."

[Related by Ahmad and Abu Dawud with a weak chain of narrators.]

- Hudud = Punishment by Lashing

NEXT CHAPTER: MISCELLANEOUS RULINGS WITH REGARDS TO THE MASJID * *

Anas (may Allaah be pleased with him) said: “ ‘Aa’ishah had a decorated, colorful curtain which she used to cover the side of her house. The Prophet (peace and blessings of Allaah be upon him) said to her, ‘Take it away from me, because its decorations keep distracting me when I pray.’” [Reported by al-Bukhaari, Fath al-Baari, 10/391)]

Another indication of this is the fact that when the Prophet ((صلى الله عليه وسلم)) entered the Ka'bah to pray in it, he saw two ram's horns. When he had prayed, he told 'Uthmaan al-Hajabi, "I forgot to tell you to cover the horns, because there should not be anything in the House to distract the worshipper." [(Reported by Abu Dawood, 2030; Saheeh al-Jaami', 2504)]

1. IT IS MAKROO TO DECORATE THE MASJID WITH BEAUTIFUL INTERIOR, THAT TAKES AWAY THE KUSHOO OF THE BELIEVERS

Anas (may Allaah be pleased with him) said: " 'Aa'ishah had a decorated, colorful curtain which she used to cover the side of her house. The Prophet (peace and blessings of Allaah be upon him) said to her, 'Take it away from me, because its decorations keep distracting me when I pray.'" (Reported by al-Bukhaari, Fath al-Baari, 10/391).

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2. IT IS PERMISSIBLE TO DRAW LINES ON THE MASJID FLOOR TO HELP PEOPLE STRAIGTEN THEIR ROWS

3. IT IS PERMISSIBLE FOR WOMEN TO WEAR PERFUME, SO LONG AS THERE'S A SPECIAL QUARTER FOR THE SISTERS

i.e. ensuring that there's no interaction with men

4. PRAYING IN CHURCHES :-

Al-Bukhaari included a chapter in his Saheeh which he entitled: Chapter on praying in a "chapel". 'Umar (may Allah be pleased with him) said: We will not enter your churches because of the images in them. Ibn 'Abbaas would pray in a "chapel" except a "chapel" in which there were statues. [Sahih Bukhari (1/94)]

Ibn Hajar (rh) said: Chapter on praying in "chapels"; a "chapel" is a place of worship for Christians. The author of al-Muhkam said: The "chapel" is the cell of the monk, or, it was said, the church of the Christians, and the latter is the reliable view. The ruling on "chapels" also applies to churches,

synagogues, hermits' cells, temples in which there are idols, fire temples and so on. [Fath al-Baari (1/531)]

If there are images or statues in it, the fuqaha' differed concerning the ruling on praying there in that case. Some of them are of the view that it is haraam, but the majorities are of the view that it is makrooh. The reason given by those who regard it as haraam is the general meaning of the evidence which indicates that statues and keeping them are haraam, because the presence of these images prevents the angels from entering that place. Al-Bukhaari (3225) and Muslim (2106)

Narrated from Abu Talhah that the Prophet (صلى الله عليه وسلم) said: "The angels do not enter a house in which there is a dog or an image." [Al-Tirmidhi (2806) and Abu Dawood (4158)]

Narrated that Abu Hurayrah said: The Messenger of Allah ((صلى الله عليه وسلم)) said: "Jibreel came to me and said: 'I was going to come to you yesterday and nothing prevented me from entering upon you in the house where you were except that at the door of the house there was a statue of a man, and in the house there was a curtain on which there were images, and in the house there was a dog. So give instructions that the head of the statue at the door should be cut off, so that it will look like a tree. And give instructions that the curtain should be cut up and made into two pillows that will be placed on the ground and stepped on. And issue instructions that the dog be put outside.'" So the Messenger of Allah ((صلى الله عليه وسلم)) did that. And the dog was a puppy belonging to al-Hasan or al-Husayn that was under a bed, and he gave instructions that it should be taken outside.

Ibn Qudaamah (may Allah have mercy on him) said: There is nothing wrong with praying in a church that is clean. That was allowed by al-Hasan, 'Umar ibn 'Abd al-'Azeez, al-Sha'bi, al-Awzaa'i, and Sa'eed ibn 'Abd al-'Azeez.

It was also narrated from 'Umar and Abu Moosa. Ibn 'Abbaas and Maalik regarded churches as makrooh because of the images. But we know that the Prophet (blessings and peace of Allah be upon him) prayed at the Ka'bah when there were images in it. It is also included in the words of the Prophet ((صلى الله عليه وسلم)): "Wherever you are when the time for prayer comes, pray, for it [the earth] is a place of prayer."End quote from al-Mughni, 1/407

- Hence it is OK if there are no idols
- The Jamhoor state it's OK if there ARE idols
- But some scholars state it is HARAAM

Among those who were of the view that it is haraam to pray in a church if there are images in it was Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him). See: al-Fataawa al-Kubra, 2/59

The prohibition on praying in churches does not mean that such a prayer is invalid; rather the prayer is valid although it involves sin, because the reason why praying in churches is not allowed does not have to do with the prayer; rather it is because of the images in those places, as stated above. So the reason for the prohibition is different from the prayer and other matters pertaining to it.

- The presence of (I) IMAGES, (ii) DOGS, PREVENT the Angels from entering the place where you are praying
- Ibn Qudamah's book, Al Mugni has the following to say regarding to praying to
Churches:-
- It's ok to pray in a church so long as it's clean
- Ibn Abas & Malik regarded Churches as Makroo, because of the IMAGES
- However, The Rasool (صلى الله عليه وسلم) Prayed at the Kabah WHEN THERE WERE 360 IDOLS

<u>PRESENT</u>
- Hence why it's been classified as Makroo
- He also references the Earth being a spacious place to pray
- Ibn Taymiyyah was of the opinion that it is Haraam to pray in a church
- THE PROHIBITION DOES NOT MEAN THE SALAH IS INVALID
- THE SALAH IS STILL VALID.. but it involves Sin
- So your Salah will not be nullified
- So in a nutshell: THE SIN IS ON YOU, BUT YOUR SALAH STANDS

5. IT IS HARAAM TO LEAVE THE MASJID WHEN THE ADHAAN CALLED

Abu'l-Sha'tha' said: We were sitting in the mosque with Abu Hurayrah when the muezzin gave the adhaan. A man stood up and walked out of the mosque, and Abu Hurayrah followed him

with his gaze until he exited the mosque. Abu Hurayrah said: This man has disobeyed Abu'l-Qaasim ((صلى الله عليه وسلم)). [Sahih Muslim (1/453) No. 655]

It was also narrated by al-Tirmidhi, who commented: Based on this, according to the scholars among the companions of the Prophet ((صلى الله عليه وسلم)) and those who came after them, one should not leave the mosque after the adhaan, except for one who has an excuse, such as not having wudoo or something that cannot be avoided. [Sunan Tirmidhi (1/398) No. 204]

- i.e. you have to stay & pray with the Jamaah

Ahmad narrated it with the addition: Then he said: The Messenger of Allah (صلى الله عليه وسلم)commanded us: "If you are in the mosque and the call to prayer is given, none of you should leave until he prays." [Classed as saheeh by Shu'ayb al-Arna'oot in Tahqeeq al-Musnad. [Musnad Ahmad (2/537) No. 10946]

- It is worthy of mentioning that when the Fuqaha say it is haraam to leave upon hearing the Adhaan..
- THIS RULING IS APPLICABLE TO MEN ONLY ... NOT WOMEN.. BECAUSE IT IS NOT COMPULSORY ON WOMEN TO PRAY IN JAMAAH

6. BUILDING THE MASJID WITH A LOAN FROM THE BANK (I.E. RIBA)

On the authority of Abu Huraira (RA) the Messenger of Allah ((صلى الله عليه وسلم)) said: "If anyone amasses wealth through haram means and then gives charity from it, there is no regard for him and the burden of sin remains." [Sahih Ibn Khuzaymah (4/110) No. 2471, Sahih Ibn Hibban (8/11) No. 3216 and Mustadrak al-Haakim (1/548) No. 1440]

- It is haraam to borrow a Riba Loan from the Bank to build a Masjid

Al-Nawawi (rh) said: Al-Ghazaali said: If he has any haraam wealth and he wants to repent and get rid of it – if it has a particular owner then he must give it to him or to his representative. If he is dead then he must give it to his heir. If it belongs to someone who he does not know and he has no hope of finding him, then he should spend it on the public interests of the Muslims, such as bridges, border posts and

mosques, and other things which the Muslims share. Otherwise he may give it in charity to poor people. This is what al-Ghazaali said and what others of our companions mentioned, and it is as they said, because it is not permissible to destroy this wealth or throw it into the sea. There is no other option but to spend it on the Muslims' interests. And Allaah, may He be glorified and exalted, knows best. [Al-Majmoo' (9/351)]

- Plaural for Masjid = Masjid

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said in al-Siyaasah al-Shar'iyyah (p. 35):

If the wealth was taken unlawfully and he is unable to return it to its owners, like much of the government wealth (which has been stolen by the ruler), then helping to spend this wealth in things that serve the interests of the Muslims, such as guarding the borders, covering the expenses of the troops and so on is a kind of helping in righteousness and piety, because what the ruler should do with this money – if he cannot find its owners and return it to them or to their heirs – is to spend it on the interests of the Muslims, as well as repenting if he is the one who did wrong. This is the view of the majority of scholars such as Maalik, Abu Haneefah, and Ahmad. It was also narrated from more than one of the Sahaabah and this is what is indicated by the shar'i evidence.

-So if you have stolen money, but you won't to return the money to the rightful owner, or theirs, to the rightful owner...

Shaykh Ibn 'Uthaymeen (may Allaah have mercy on him) was asked about the ruling on praying in a mosque that was built with haraam money. He replied:

It is permissible to pray in it and there is no sin in that, because the one who built it from haraam wealth may have intended by building it to rid himself of the haraam wealth that he had acquired, in which case it was permissible for him to build this mosque, if his intention was to get rid of haraam wealth. But getting rid of haraam wealth is not only done by building mosques, rather if a person spends that on any charitable project, he has achieved the same aim.
End quote.

Majmoo' Fataawa Ibn 'Uthaymeen, 12/question no. 304. See also al-Sharh al-Mumti', 4/344.

- THEN you can contribute to a Masjid
- Shaykh Uthaymeen's Fatwah is important owing to the majority of Masjids in the West being built on Riba money
- Some people take their money out of the (Riba) bank and BURN it!! ...
- Who gave them the fatwah ??!?
- Such people were advised by people without knowledge
- If you're living in Darul Harb
- and the Government give you a Grant
- Much of that money will be sourced from casinos, brothels, banks, etc.
- It is PERMISSIBLE to accept the money
- because you don't have the ability to discern which parts of that money is halaal, and haraam

7. PEOPLE PRAYING IN FRONT OF THE IMAAM

-Owing to large numbers, masjid extensions result to the infrastructure such.. that you can end up being in front of the imaam

The correct view is that it is obligatory for the imam to stand in front, and it is not permissible for a member of the congregation to stand in front of the imam, because the imaam is supposed to be an example and his place is in front of the members of the congregation, so it is not permissible for a person to pray in front of the imam. The Prophet ((صلى الله عليه وسلم)) used to pray in front of the Sahaabah (may Allaah be pleased with them), and based on that, the prayer of those who pray in front of the imam does not count, and they have to repeat their prayer. But some scholars made an exception in cases of necessity, such as if the mosque is small and there is not enough room for everyone; in that case they may pray to the right and the left of the imam, and in front of him and behind him, because of necessity. End quote. [Majmoo' Fataawa Ibn 'Uthaymeen, 13/44]

- Hence it is PERMISSIBLE owing to NECESSITY
- i.e. if the masjid is small, and there's not enough room for everyone
- So the salah is accepted

8. BUILDING MINARETS

- Some scholars believe it's a biddah
- That's incorrect
- It is Permissible, and it can also be MUSTAHAB
- owing to Public Interest (i.e. Maslaha)
- because the people who are visiting the City, can identify it as a Masjid

9. PRAYING IN A MASJID BUILT ON TOP OF GRAVES

Shaykh Muhammad ibn Saalih al-'Uthaymeen (may Allaah have mercy on him) was asked about the ruling on praying in a mosque in which there is a grave. He replied:

Praying in a mosque in which there is a grave falls into two categories:

(i) Either the grave was there before the mosque, and the mosque was built over the grave. It is essential to shun this mosque and not pray therein, and the one who built it must knock it down; if he does not do so, then the Muslim authorities must knock it down.

(ii) Or the mosque was there before the grave, and the deceased was buried after the mosque was built. In the case the grave must be dug up, and the remains taken out and buried with the people (in the graveyard).

As for praying in such a mosque, it is permissible so long as the grave is not in front of the worshipper, because the Prophet (peace and blessings of Allaah be upon him) forbade praying in the direction of graves.

With regard to the grave of the Prophet (peace and blessings of Allaah be upon him) which is incorporated into his mosque, it is well known that the Mosque of the Prophet (peace and blessings of Allaah be upon him) was built before his death, and was not built over his grave. It is also well known that the Prophet (peace and blessings of Allaah be upon him) was not buried in the mosque; rather he was buried in his house which was separate from the mosque.

At the time of al-Waleed ibn 'Abd al-Malik he wrote to his governor in Madeenah, who was 'Umar ibn 'Abd al-'Azeez, in 88 AH, ordering him to dismantle the Prophet's Mosque and add to it the rooms of the wives of the Prophet (peace and blessings of Allaah be upon him). 'Umar gathered the

prominent people and fuqaha', and read the letter of the caliph al-Waleed to them.

That caused them distress, and they said:

"Leave it as it is, that is better."

And it was narrated that Sa'eed ibn al-Musayyib denounced the incorporation of 'Aa'ishah's room into the mosque, as if he feared that the grave would be taken as a place of worship.

Umar wrote a letter to that effect to al-Waleed, and al-Waleed sent word to him ordering him to carry out his instructions, so 'Umar had no other choice. So you see that the grave of the Prophet (صلى الله عليه وسلم) was not placed in the mosque, and the mosque was not built over it, so there are no grounds for those who try to quote this as evidence that people may be buried inside mosques or that mosques may be built over graves.

It is proven that the Prophet (صلى الله عليه وسلم) said: "May the curse of Allaah be upon the Jews and the Christians; they have taken the graves of their Prophets as places of worship." He said that as he was dying, as a warning to his ummah against doing what they did. When Umm Salamah told him of a church that she had seen in Ethiopia and the images therein, he said: "Those people, if a righteous man among them died, they would build a place of worship over his grave.

They are the most evil of people before Allaah." And it was narrated from Ibn Mas'ood (may Allaah be pleased with him) that the Prophet (صلى الله عليه وسلم) said: "Among the most evil of people upon whom the Hour will come when they are still alive are those who take graves as places of worship." [Narrated by Imam Ahmad with a jayyid isnaad.]

The believer should not accept to follow the ways of the Jews and the Christians, or to be among the most evil of people. Majmoo' Fataawa al-Shaykh Ibn 'Uthaymeen, 12/question no. 292

- Beralvis do this on the false basis of Masjid Nabawi having the Prophet (صلى الله عليه وسلم)& the Sahaba
- However the Prophet (صلى الله عليه وسلم)'s Masjid was built BEFORE His death

- (see above hujjah - Fataawa al-Shaykh Ibn ‘Uthaymeen, 12/question no. 292)
- Secondly, when you pray at Masjd Nabawi.. YOU ARE NOT FACING THE PROPHET (صلى الله عليه وسلم)

10. RENTING A PLACE FOR SALATUL JUM'UAH

- It is permissible to rent a hall for Salatul Jum'uah
- and this is known as a 'Musallah'

11. STRETCHING YOUR FEET TOWARDS THE Qiblah IN THE MASJID

- It is considered bad adhaab (manners)
- but there is no hadith to say it is haraam

12. STRETCHING YOUR FEET TOWARDS TO QURAN

- This is makroo

The scholars are unanimously agreed that it is obligatory to protect and respect the Mus-haf. Al-Majmoo’ by al-Nawawi, 2/84.

Stretching out one's legs towards the Mus-haf is a kind of bad manners.
Hence a number of scholars were of the view that this action is makrooh, and some said that it is haraam.

It says in al-Bahr al-Raa’iq (2/36) – which is one of the books of the Hanafi madhhab

It is makrooh for a person to stretch out his legs when sleeping or at any other time towards the Mus-haf or books of fiqh, unless the books are on a higher level than him. End quote. It says in al-Iqnaa’ (1/62)

– Which is one of the books of the Hanbali madhhab

It is makrooh to stretch out the legs in that direction (the direction of the Mus-haf); similarly it is makrooh to turn one’s back to it or step over it. End quote.

Ibn Muflih said in al-Adaab al-Shar’iyyah (2/285):

It is makrooh to lay one's head on the Mus-haf… Ibn Hamdaan was of the view that it is haraam and that is stated definitively in al-Mughni. That applies also to all books of knowledge in which Qur'aan is quoted, otherwise it is merely makrooh. Similarly it is makrooh to stretch out the legs towards any of those books. The Hanafis said that it is makrooh, because they contain the names of Allaah, and it is bad manners. End quote.

- If your intention in doing this was to INSULT the Quran.. they you BECOME A KAAFIR!

Some of the Shaafa'is was also of the view that it is haraam, as stated in Tuhfat al-Muhtaaj, 1/155

13. WHAT DISTANCE FROM THE MASJID MAKES IT COMPULSORY ON US TO PRAY FIVE TIMES A DAY IN THE MASJID

Shaykh Ibn Baaz said:

The one who can hear the call to prayer given in a regular voice without amplification is obliged to respond and to come and pray in congregation in the mosque in which the call is given…

But for those who live far away from the mosque and cannot hear the call to prayer except with amplification do not have to come to the mosque. They and those who are with them may pray in a separate congregation. If they take the trouble to attend the prayer with the congregation in the mosque whose call to prayer they cannot hear except with amplification because they are too far away, that will bring them a greater reward. Majmoo' Fataawa al-Shaykh Ibn Baaz (may Allaah have mercy on him), 12/58.

- If the man uses his NATURAL voice for the Adhaan and you can hear… then you HAVE to go the masjid

14. CAN A MENSTRUATING WOMAN GO TO THE MASJID AND LISTEN TO A KUTBAH

- The four great imams said it was Haraam
- The Dhaahiriyah is of the opinion that it is Halaal

Sheikh Salman Al-Oadah

There are two opinions on this issue of a menstruating woman staying within the mosque.

The first is the one adopted by the four Imams who ruled it as impermissible. They argued that the Prophet (peace be upon him) ordered women in menses to stand apart at the prayer area during the `Id prayer. [Sahîh al-Bukhârî (351) and Sahîh Muslim (890)]

The answer to this argument is that the order is meant for them to stand apart from the prayer itself as is clearly stated in the narration in Sahîh Muslim "Let them stand away from the prayer."

As for the hadîth related by Abû Dâwûd (232): "I do not permit a woman in her menses or a person in a state of major ritual impurity into the mosque" It is a weak hadîth. Its line of transmission contains a narrator who is unknown.

They also cite as evidence the ruling that a women is prohibited from tawâf around the Ka`bah. It is mentioned in the hadîth where the Prophet (peace be upon him) addressed `Aishah by saying: "Do as the pilgrims do but do not perform tawâf around the House until you become pure." [Sahîh al-Bukhârî (305) and Sahîh Muslim (1211)]

However, it appears that this is a prohibition from tawâf itself and is not referring to entering the mosque. Indeed, it could well be argued that this hadîth provides us with good evidence that it is permitted for a menstruating woman to enter the mosque, because it does not say that she could not enter it.

The second saying is that it is permissible for the woman to stay in the mosque while she is in her menses. This is according to the school of thought of al-Zâhiriyyah as well as the opinion of the Shâfi`î jurist al-Muzanî. This view was also adopted by some later researchers and scholars.

They argue that since the basic ruling is that it is permissible for women to enter the mosque, therefore any claim that they are prevented from doing so needs to be substantiated by evidence.

They also argue that when Abû Hurayrah avoided the Prophet's company because he was in a state of major ritual impurity, the Prophet (peace be upon him) said to him: "Glory

to Allah, the Believer would not become impure” [Sahîh al-Bukhârî (283) and Sahîh Muslim (371)]

They also argue that it is allowed for unbelievers to enter the mosque and stay in it. This is clear from the story of Thumâmah b. Athâl when he was tied to a column in the mosque. [Sahîh al-Bukhârî (469)]

Therefore, if it is argued that the menstruating woman is prohibited from entering the mosque because of abstract impurity, then it is countered by the fact that an unbeliever is permitted to enter the mosque. If, on the other hand, it is argued that the prohibition of a menstruating woman from staying within the mosque is because of the problem of physical impurity, then this is countered by the fact that it is permissible for a woman who is suffering from continuous vaginal bleeding to enter the mosque. This is according to the hadîth of `Aishah where she said: “One of the Prophets’s wives joined him in i`tikâf and she used to see blood and yellow spots. She had a bowl under here and would pray.” [Sahîh al-Bukhârî (310)]

QUESTION 1:

Concerning the Saudis helping USA in the killing of Sheikh Anwar Al Awlaki. What is the verdict on helping kuffars to kill Muslims?

ANSWER 1::

Sheikh Muhammad ibn Abdul Wahab, may Allah have mercy on him, gathered ten actions that negate one's Islam (Nawaqid ul-'Ashr), the eighth one of which states:

"Assisting the disbelievers (against the believers) (Mudhaharatul Mushrikeen) and supporting them against the believers (is from the actions that negates of one's faith). The Proof being the statement of Allah,

"And if any amongst you takes them as Auliya', then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust). (The Quran 5:51)."

Ibn Hazm Stated in Al-Muhalla (11/138): "What is correct is that His statement, the Most High,

"And if any amongst you takes them as Auliya', then surely he is one of them."

(The Quran 5:51),

should be understood on the basis of its apparent meaning. The person being referred to is a disbeliever from the generality of disbelievers, and no two Muslims disagree regarding this."

Sheikh Abdul Latif bin Abdur Rahman bin Hassan Aal-Sheikh, may Allah have mercy on him stated (Ad-Durrar 8/326):

"Whosoever helps the disbelievers or draws them to the country of Ahl Al-Islam (People of Islam), then such is a manifest apostate by consensus."

Sheikh Abdullah ibn Humaid may Allah have mercy on him, stated (Ad-Durrar 15/479):

"Whoever expresses Tawalli towards the disbelievers (Tawalli Kuffar) and supports and helps them against the believers, then such constitutes apostasy by one's (proceeding) actions.

It is obligatory to apply the rules of apostasy upon such a person as is proved by the book, the sunnah and the consensus of the scholars.

Sheikh Ibn Baz stated (Al-Fatawa 1/274):

"There is a consensus amongst the scholars that whoever supports the disbelievers against the believers (Dhahar Al-Kuffar 'Ala Al-Muslimeen), and assists them by any means of assistance, then he is a disbeliever just like them (the disbelievers he supported)..."

NOTE: When you refuse to call a kaafir a kaafir... YOU YOURSELF become a kaafir!
This is known as 'CHAIN TAKFEER'

Abu al-Husain Muhammad Ibn Ahmad al-'Asqalani said: «The Mu'tazila of Baghdad and Basra, and all of ahl al-Qibla, there is no ikhtilaf between them concerning, that the one who doubts regarding the kafir then he himself is a kafir, because the doubter (sakk) concerning kufr there's no ‘iman for him, because he don't know kufr from ‘iman. So there's no dispute between the Ummah, the Mu'tazila and other than them; that the doubter concerning the kafir is kafir!“

[Taken from (Kitab al-Tanbih wa al-Radd 'ala ahl al-Ahwa' wa al-Bida', by Muhammad Ibn Ahmad al-Malati]

Who knows... The death of Anwar Awlaki & his Son might be the two nails the coffin to bury the Saudi Regime!

QUESTION 2:

SALAH JUMMAH IN MASID WHICH SPOT HAS MORE AJAR BEHIND IMAM OR ON RIGHT SIDE OF IMAM?

ANSWER 2::

- **On the RIGHT side of the Imaam has more Ajar**

QUESTION 3:

Could u please expound on who the sufis are? their minhaj? their aqidah?

i"m curious to know who the brailvis are also?

ANSWER 4::

http://www.authentictauheed.blogspot.com/2011/09/184-jokers-in-pack-refuting-barelvis.html

- I know of no hadith to say that you need to pause
- You salah is valid either way

QUESTION 5:

Who is the Mahdi, will he be an Arab and have the name of the prophet (SAW) as the many hadiths mention. Coz if we all know the description of Al Mahdi, why many will reject him at first, and only 313 will fellow him?

ANSWER 5::

- The Mahdi will be an ARAB
- from the children of Fatima, the Lineage of HASSAN
- His name will be Muhammed Ibn Abdullah
- There's a misconception that hadiths of the Mahdi are fabricated..

BECAUSE THEY ARE NOT IN BUKHARI & MUSLIM

- However that is not the case
- Mutazilites generally claim that Mahdi hadiths are 'fabricated' by the Shias